

NUMBER

of humanity. dress

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and there is less in him than in Punk watch. Rather void in that thing.

stitution of labor, important as it assumes a larger importance upon the close of a great war upon the country multitude of men with no means of support, and vested ideas of what life and accident of them. The old idea of the system, that all work was menial, to be performed by a separate class, is pretty thoroughly uprooted.

grooming in the system in which growth." But the education of a thrown off in a day, and thus a weak man, with not a dollar and no pay, clinging with terrible tenacity to that *to work* is to degrade the man, being high-spirited and full of pride of their manhood, rather than graduation in that shape, they take the shape of sponges upon a widowed gentle sister, whose needle is sufficient to keep her own soul in a weak woman, and, calling a man, you are, willing thus to

your great spongy carcass the
clings of those whose heart-
er you, yet whose cheeks tingle
me that your magnificent diges-
not stop to the degradation of
in honest living. Shame upon
hood of him who robs his moth-
who treads remorselessly upon
nerve and the wrong new-
the sister! You talk of man-
you talk of dignity? Why, your
is a hollow mockery, and your
a caricature upon human
Made up of such crea-

you, society would not hold
till morning. Would there be
being as society at all? Would
over rapidly to skin costumes
and beds in hollow trees? All
of civilization for a thousand
you, you would disappear; the great
id monolith to dust—the teatuli-
tute landscapes, which have
under centuries of agriculture,
nish like a dream—the private
farmer prices would furnish
and lairs for bird and beast-
ships which carry from conti-

continent the commerce of the floating palaces, freighted with the riches of great nations, wonderful works of man which span the rivers of the world—that grand triumph of the iron horse on his iron track led at which the world's mightiest—that kindred triumphers yearn to fight as fast as the gorgeous shaft which marks the place of the world's greatest—the modest slab which tells of the loved dead—the world's his-

only the
and the
-ish man
With you
a determin
love of ins
tion, go fo
you; genui
heavens is
wonders a
sister is th
ever.
Holmes
of a loneli

And as I gradually up, then, as
 last of all God's creation, the
 dignity too proud to work.
 Young island, the days will
 as they have come to many
 before you strutted your brief
 face of decency, when this
 ing will be torn from you shred
 your rough contact with the
 you shall stand naked and
 a storm so merciless as to won-
 der the vials of God's wrath are
 emptied *now*; and then in the
 wh of your despair may a quick

of conventional
ity which
some high
on the last
springs at
of an immen
sious pros
to some
had pastor
and turn
brave, and
and cast
they call
and the

obligation to God and his
is not in any prayer to inquire—
le, probably, to determine.
That each, in his way, is at
table work, neither having an-
any spirit of self righteousness
ask what doest thou? To the
heretics of the perfected man
his food is as important as the
Neither the one nor the
we in any way put aside
but we should bend our
to the most and the best for
are anxious to get the grand

essays, or reviews, or orations lift us to the highest planes of walk—we are glad to get the man which abhors the possible human heart we did to gift of genius—we are glad gentle or the thrilling notes of a strident depths of that heart of a kindred genius—we are as gaze at the transferred image of inspired one who has touched mortality the canvas which name forever—for all these eager as their authors are for myth—God heart's pro-

aid which we furnish to prebodies which enshrine such
of genius.

on has very properly been
ed the force of the words la-
rk. Labor implies fatigue, ex-
weariness. Work implies occu-
pation, weariness and drudgery
sought—is to be desired as a
one claims—all men revolt at
is necessary to your best we
als as your appetites. Labor to
a recognized misfortune; the

It is necessary occupation of your organization and the court mainly. But from either what civilization ever recognized citizenship or even respect in him who did nothing—

And in savage life, prompt recognition of the fitness than we are, he who hunt nor dig, the idler, they and resolutely let starve or freeze, are right—it's nature's law.

Physically responsive in physiology and moral nature to Longfellow's

the world's broad field of battle,
the bivouac of life,
the drenching drive of battle,
soldier in the strife.

Why I say—the science of life—
the frame-work around which
organization, and organization
into life and responsibility by
the Architect—responsive by em-
brace these to the law which says
that come into the world, the human
has wonderful capacities—be-
cause of this—[the strength of

resistance of velvet--its terrible
resistance and assault, and its
striking power to win and
the softness of its touch--an
emotion, forever tempered and
to execute the behests of anger
--forever ready to grapple with
ends of hunger or plea, the
revenge or of charity--in its
luminous capacities, loyal to
minist tower or the gossamer
spider, and now with the
from the quarry or the ore
mine, working the one

other into something of beauty—in the field, workshop, in the counting-studio, in the sick-room, at the bedside, in the pulpit, in all relations of life, there is to be a certain perfection which is a conquest. Think you this wondrous world is fashioned by the Great Author in gloves and twirl rations by cards and stir mint-jellies by some higher destiny than this so wondrous a thing as the hand—for very much other use

...his wonderfully complex yet simple thing. See to it that it is your divine use, and as you *now* and your be eager leave it at the mercy of the devil! It is commonplace and very false personal independence is the threat of a multitude of follies, by the roots all healthful ideas and all real dignity of man are ransacking is very short. The dependent—with dependence on dignity—I must sustain my must be independent—therefore

work. Independent or what? Independent of nothing in all—it is a greater or less degree of dependence upon everything in the world—necessarily so. It is to me that of all other absolute Independence is the state to be avoided. If you are able to secure bread enough for soul and body together, decent and a place to sleep in, why must you have that—but you want something more than most people, you want Independence, never stopping for one

to analyze the vague idea you
with such avidity. Why, you are
ent upon everybody. With due
to your imperial dignity, my
friend, do you make your own
By no manner of means, you

